to cremation is the same. Cremation for the Lolo has a twofold meaning: first, fire destroys the devil or the evil spirit, who is thus prevented from entering another person; second, reincarnation is facilitated through cremation when the deceased becomes another human in next life. 764 [775]

In the recent decades the Lolo at Sung-tzu-yüan have gradually learned Chinese ways, and the majority are beginning to use coffins to deposit their dead, to be directly buried in the earth. Only those who die of leprosy, tuberculosis, and vicious tumors, and women who die of childbirth are cremated. This is because of their peculiar belief that the ones who die of leprosy and other contagious diseases may get rid of them through purification by fire. A woman who dies of childbirth is not easy to decompose, and if her body is not destroyed by fire, it may be entered by an evil spirit to come back to harm mankind. 764 177 766 751

(4) Graves. A grave is erected on the ground where the bones and ashes are buried after cremation. In shape a round mound of yellow earth, it looks like an inverted cup with green grass growing on the top. The ancestral graves of the three immediate generations receive sacrifices twice a year, in spring and winter. The Lolo have been so influenced by the Chinese that in the construction of their tombs they adopt Chinese designs. A comparatively rich Li family has built imposing graves for its ancestors, complete with tombstones with Chinese engravings. The following are two samples: 764 177 [765]

4:Lei--9 E-5 (1939)1944 AE4 Lolo AE4

764
177

To Bless and Guide Your Offspring

Ting (south) Mountain Facing Kuei (north)

By the Imperial Ch'ing Dynasty

Posthumous Honors
to be Bestowed on

Li, tabooed name Hao, Deceased Father

Li Shih (Mrs.), Deceased Mother

This Tomb

Respectfully erected on the third day of the third moon, in the third year of Hsüan Tung, (1910).

By Son (Li) Wan-fu
Grandsons Tsan-kwei, Tsan-cha, Tsan-ku, Tsan-ko, Tsan-lin

From the above it may be seen how the Lolo have imitated the Chinese way of life.

765 (5) Mourning. After the funeral the heirs and offspring of the deceased have the custom of observing a period of mourning, its length depending upon the degree of relationship. The son and the daughter observe thirty-five days of mourning, after which the mourning robes may be discarded. The grandsons and the granddaughters, younger brothers and sisters, and nephews observe seven days. One version

765 has it that sons, daughters and daughters-in-law have to observe one hundred days, and the other relatives seven days. For husband and wife, regardless of who dies first, there is no mourning observation. During the mourning period disputes and unpleasantness with others are to be avoided.

II. Ancestor Worship

769 After a man is buried a spirit tablet is erected before the family altar to receive sacrifices from his sons and grandsons. The ancestors entitled to spirit tablets in the house are limited to the three immediate generations, those beyond this range being represented by bamboo sticks and pine stalks. These latter are equivalent to the Chinese ancestral tablet engraved with words such as: "Spirit tablet for all ancestors of the preceding generations". It is said that the pine stalk, called "a tsa po", is their original ancestor; and that the golden bamboo stick, /34/ called "a tsa pha lo, no p'a a m", is their earliest original ancestor, i.e. the father of "a tsa po".

In case a member of the family dies, a new spirit tablet is added. In the meantime a wizard priest is invited to the house to remove the oldest tablet to a place called "min-chih" where sacrifice to the "a tsa po" spirit is made.

769 177 In Sung-tzu-yüan there are thirty-seven families of whom the family of Chiang Wen-tsai came from the strongly Chinese influenced Ta-wan village. No spirit seat is placed in his family hall. Instead, there is an inscribed tablet with words on both sides as follows:

(1) On the front: "To be posthumously honored, the spirit of the deceased father